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P51
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UNITED STATES OF AMERICA.

NATURE EXPLAINED.

By d'Orlic.

Res ardua, vetustis novitatem dare, novis auctoritatem, obsoletis nitorem, obscuris lucem, fastiditis gratiam, dubiis fidem. Omnibus verò naturam, & naturæ suæ vim etiam non assecutis solvisse, abundè pulchrum atque magnificum est.

Plinius Secundus, in præfat. aurea sua Naturalis Historiæ.

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1806.

P51
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INTRODUCTION.

WHEN a book has been published, it belongs entirely to society; and every one, who has paid for it, is at liberty to make any remarks he may think fit concerning his property: although he remains highly convinced of the personal merit of the author.

A certain work, which ridicules greatly the common and well calculated method of teaching all languages, is in the possession of the publick since 1804. The newspapers have been constantly echoing its praises.

Nevertheless, no body has offered any strictures upon it; except in one instance in 1804 by a respect-

able teacher in this city, who did no more than commence his observations, and has discontinued them through modesty.

It will perhaps be useful, when education of any kind is in view, to examine without prepossession that work, its principles and method; and by comparing the whole with the pretended old method, to enlighten the publick with the help of the best authors, that they may be able to form a correct judgment upon a matter in which only one party concerned has been heard.

For that purpose the objects, which are discussed and refuted in this pamphlet, are carefully extracted from that book and newspapers; except some facts, which are generally known: the arguments employed against them, are supported by authorities drawn from the best French writers. The principal authors, who have been the leaders of that work, are chiefly set in opposition to it.

This criticism is directed only against the work and its manner of teaching. If some innocent pleasantries come now and then to place themselves between barren and tedious subjects, it is with mode-

ration, and the sole intention to enliven, a little, discussions repulsive by the weariness they naturally inspire; which will also be tempered with some quotations of the most renowned English poets, and with allegorical stories relative only to that book, and being at the same time a refutation of its assertions and discoveries on the formation of language in the dawn of society.

This pamphlet is divided into two parts; the first, referring to the first volume of that work, is a dialogue between an American and a professor of the French language; in which the professor most commonly answers with the very words of the preliminary discourse of that book. This first part forms the refutation of its method of teaching.

The second refers to the second volume, and refutes its metaphysicks, principles, innovations, philosophical history of language, pedigree of the parts of speech, &c.

The whole, pointing out the errours of that work, embraces the most essential points, and neglects to follow it minutely through all its particulars; which would have produced a mortal ennui.

The reader is entreated to be more attentive to the thoughts, facts and veracity of the statements, than to the faulty Anglico-French style.

In order to understand well this pamphlet, and especially the different allusions and ironical phrases, it is needful to read in that book at least the pages or places quoted and referred to here.

Several citations are shortened not with the intention of altering the sense of them: the reader may refer to the work itself for greater precision. The passages, which are here in italick letters, are extracted from that work.

I declare that my intention, by publishing this criticism, is not to prejudice any body, but only to prove the pretended old method of teaching and the ancient grammars, attempted to be brought into disrepute for these eighteen months past, are by far superiour to that work and its soi-disant new and infallible method; that at least every one may be at liberty to use without compulsion, and reject without censure what books and way of teaching he may think proper.

NATURE EXPLAINED.

PART FIRST.

DIALOGUE BETWEEN AN AMERICAN AND A PROFESSOR OF THE FRENCH LANGUAGE.

AMERICAN.

I have been told, sir, you are a French master: I wish to learn so useful and fashionable a language.

PROFESSOR.

I am not, sir, a French master, but a professor of the French language; its usefulness is happily and

generally acknowledged. No body is more capable than I to teach you; for I use a method discovered not long ago, which renders *the acquisition of language by far more easy and expeditious than any other that has ever yet been published.* (1)

AMERICAN.

I beg your pardon. I perceive how important it is to know the difference that exists between professor and master; pray acquaint me with it. (a)

PROFESSOR.

Willingly. Professor signifies especially the fulness of the new art of tuition; master of that of *the old, stale, threadbare grammatical system.* (2)

(a) Professor and master have in fact the same acceptation. I do not design to criticise upon the conduct of any person who assumes the title of professor; because a man whose profession is to teach is really a professor, as well as a publick reader in a university. I intend to speak only of the two methods under the direction of one teacher on both sides equally qualified, though differently named, and I have not a mind to undervalue the skill and personal talents of any body.

AMERICAN.

Now, I will carefully avoid to confound these two titles. Tell me, if you please, what is the recent discovery wherewith the tuition is so wonderfully shortened. Does not a new art of tuition suppose some change in the French language? Has it had also its revolutionaries?

PROFESSOR.

The French language is settled since the age of the Darnauts, Lancelots, and a crowd of authors, who have adorned the reign of Lewis XIV. As it is always the same language to be taught and learnt, and as the same difficulties are to be overcome, that adds to the importance of the discovery made *under the high authorities of Locke, Condillac, d'Alembert du Marsais, Sicard, Saint Pierre,* &c. *(3)* and of *others who might have hit upon* it. *(4) (b)*

(b) Here is an abstract of the mechanism of languages and the art of teaching them by Mr. Pluche, b. 2. p. 40. edition of 1751, which proves that *others have hit upon* it.

" If you begin the learning of a language by practice, that " is to say, by the very constant habit of hearing, after that of " repeating things well said, and afterwards you strengthen

AMERICAN.

Zounds! Sir, you jeer by giving for a discovery what has been seen in so many authors.

PROFESSOR.

But *the merit is by applying the principles of these philosophers to a particular language; showing, at the same time, that they are applicable to all others.* (4) (c)

Consequently in the beginning of the nineteenth century, abounding with great events, a work dictated by *the powerful voice of reason and experience*,

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" this use by the study of rules, the knowledge of grammar; " behold the right way: such is the road known at all times."

These last words are worth notice. I know this quotation is favourable to the new method in one sense; but not in the other, and especially in the application.

(c) Pluche has made the application of these principles to the Latin; Condillac and Sicard to the French; and the manner of learning languages by Radouvilliers, edition of 1768, to the Greek, German, English, Spanish and Italian; then many others have marched before: but with a method quite opposite to the new one, as they will see hereafter.

(4) appeared; and since that time we have been possessed of *the most simple, expeditious, philosophical and infallible method, that can possibly be made use of; (4)* we employ it with an incredible success: this is what distinguishes the new school from the ancient.

AMERICAN.

Are there two French schools, a new and an ancient one? I should have never suspected such a singularity.

PROFESSOR.

Yes indeed; there is one entirely bent under the burden of many centuries, wearing Roman clothes and curled after the Greek fashion, leaning heavily upon *grey beard prejudice, speaking the trite jargon of the schools. (5)* She is slowly attended, on one side, by Port-Royal, Wailly, Restaud, &c.; on the other side, by Chambeau, Perrin, Porny, Wanostrocht, &c.; almost all going off the stage, since they are old and without metaphysicks, except Port-Royal.

The other one is young and beautiful, coming forth not long ago from the hands of Nature; she is in a stately English garb, holding in the left hand the

golden book, and in the right the flambeau of genius, *which not only reflects a strong light on grammatical science, but on all other studies. (6)*

Locke, Condillac, Montaigne, d'Alembert, La Harpe, Helvetius, Harris, Adam Smith, Horn Tooke, du Marsais, Beauzee, Geblin, and especially *R. A. Sicard, (7)* compose her pompous court, and adorn her mind with their knowledge. A multiplicity of pupils follow cheerfully her steps.

AMERICAN.

Youthful, handsome, elegant! Oh! This is my muse; for I am out of conceit with what is old, wrinkled, and packed up after the antique. Since she does not speak but by so many philosophers and grammarians, her discourse ought to be substantial and free from caprices of fancy; whereto beauties in all countries are sometimes subject.

What time will it take for me to learn French with her method?

PROFESSOR.

The old school would tell you that an American is reputed to understand well the French language only

when he pronounces, speaks, and writes it properly, and is able to translate correctly French into English, and English into French, and that requires, with application and capacity, two years, or at least eighteen months.

But the new school does not stand upon such trifles, and assures you readily that you shall speak French in the short duration of six months. *(d)*

AMERICAN.

Well. To be sure! I am very fond of those expeditious methods which go strait along to the aim, without so many formalities. But before hand let me know that book and its method.

PROFESSOR.

Whence come you? What! You do not know *Nature Displayed!* Yet, swift winged fame has

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(d) It is said four months, v. 1. p. 36. preliminary discourse of that book. But this is not so astonishing as the history of Thessalus, under the reign of Nero, who declaimed with vehemence against the opinions of the physicians of all ages, and offered to instruct a beginner in the art of medicine in six months.

sounded her renown from one hemisphere to the other. You have not then read the newspapers of 1804—1805, the Port Folio of the 15th of December last, the Medical Repository, and the Monthly Review in the end of 1805, inexhaustible in their praises upon that work, and the wonders it does not cease to perform every where. *(e)*

AMERICAN.

No; I am just now from the East Indies, where I spent three years.

PROFESSOR.

How! The Bramins had not yet received that book and adopted its method.

AMERICAN.

'Tis possible they make use of it; but I have heard nothing about it.

PROFESSOR.

Oh! be certain they use that book and its method:

(e) Is it after having read that work? But which is unquestionable, is that the praises of the new method have always been made with discrediting the old and common method; thus with prejudice for those who use the latter.

they are too wise and too great philosophers to have rejected so profitable a work.

AMERICAN.

Since Nature Displayed and her way of teaching are by far superiour to the multiplicity of other methods which overspread us, masters of all languages ought to adopt them for the general and private welfare.

PROFESSOR.

Alas! men are to be pitied; they often prefer darkness to light. Nature Displayed was no sooner in her dawn, than *a plan at once so novel and so simple did not fail soon to attract the jealous attention of some of the principal French teachers, provoked their indignation and incurred their censure.* (8)

As soon as she appeared above the horison, *the innovation and the peculiar tendency of the work as soon*

See preliminary discourse of Nature Displayed.

(1) p. 10.
(2) p. 16.
(3) p. 15.
(4) p. 29.
(5) p. 17.
(6) p. 18.
(7) p. 19.
(8) p. 15

roused prejudice, that antiquated hydra of the schools, and in her train a host of enemies against her in order to attempt to strangle this infant of reformation in the very cradle, (9) at the detriment of the good of sciences. (10)

Ever since almost all teachers have chosen rather to creep under the dust of *the method generally followed in the schools and founded on erroneous principles. (11)*

AMERICAN.

To attempt to strangle an *infant in the very cradle* is indeed a very unnatural act: such people deserve, for *the good of sciences*, to remain without disciples.

PROFESSOR.

They run the risk of it, if they hold on their *scientifick errours, originate in wrong judgment, and their blind attachment to ancient forms;* for the old *method of schools, which for so many centuries has degraded the human understanding, should at present for the benefit of society be entirely exploded. (12) (f)*

(f) The truth is, that according to Nature Displayed, all methods of teaching are wrong and confounded under the

AMERICAN.

Ho! yes, yes; you are in the right. That old *method of schools*, with her face full of wrinkles, her severe look, spectacles on her hooked nose, a cat-o-nine-tails and a ferula at her waist, rudiment in hand rudimenting those poor little and frightened boys, must *be entirely exploded for* their *benefit*. As I remember the tears she caused me to shed, I will help you to suffocate that wicked creature. The aversion she has, since that time, inspired me with against rudiments, is so insuperable that I cannot bear the smell of them, which exales even through all grammars under what form and denomination they may be marked. It is for this reason that I should wish to use the infallible method of *Nature Displayed* without the book.

PROFESSOR.

It is impossible. The method consists in the

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general denomination of *the method of schools*, or old method; whilst her mode of tuition is the only one efficacious and admissible.

See preliminary discourse of Nature Displayed.

(8) p. 15. (9) p. 30. (10) p. 40. (11) p. 17 & 20. (12) p 37. (13) p. 18. (14) p. 24.

work, and this contains *the history of the gradual formation of language; the means by which nature prompted savage and ignorant man to express his wants;* (15) *the fundamental principles of language, rather than those of any particular one; and yet the points essential and peculiar to the French language;* (16) can these things be found elsewhere?

AMERICAN.

Such a work is certainly a most scientifick one; for, in order to give *the history of the gradual formation of language*, &c. they must have discovered the primitive tongue, and followed it, through so many centuries and countries, in its gradations, variations, mixtures with all other languages, blended also together, to which that primitive tongue has given rise: which supposes the knowledge of all ancient and modern languages.

PROFESSOR.

It is precisely to admit the *amazing strength of those vast giants of literature who have been able thus to heap Pelion upon Ossa. Although you imagine this history to be one of the most difficult speculations; a man of plain common sense may obtain it, if he will dig for it; but what is commonly called learning, is not the*

mine in which it will be found. Truth is not in the bottom of a well, it lies nearer to the surface, though buried indeed, at present, under mountains of learned rubbish. (15)

AMERICAN.

The surest means not to stay in the bottom of a well, is to avoid to go down into it. But how are the principles of the formation of language found near *to the surface?*

PROFESSOR.

The great principle of the formation of language when studied, with reason, in the child of the primordial family, is that imitation has been the primary cause of the first grammar. (16) You must observe that *the tongue of this child being extremely pliant he made an extraordinary motion and pronounced* a great deal better than his parents who were learning from him. (17)

See preliminary discourse of Nature Displayed.

(15) p. 33.

(16) p. 21. 2d vol. (17) p. 20. 2d. vol.

AMERICAN.

Deuce! My dear Sir! Where have you met that *child of the primordial family?* had he been buried *under mountains of learned rubbish* near the *well of truth?* Or have you seen him with his *extremely pliant tongue* in the bottom of this well that the lapse of ages digs deeper every day since about six thousand years. Is the new method a consequence of these *great principles?*

PROFESSOR.

No; these principles gave rise to the analytical system. The new method is grounded upon the principles of Locke, Condillac and Sicard, that *languages were not made by rules or art, but by accident and the common use of the people.* Then the new method is *rote* itself or *common use.*

AMERICAN.

Consequently a scientifick book and a new grammar were useless. But what do you understand by *rote?*

PROFESSOR.

Here is directly the object of the schism. *The false acceptation given to the word rote, has confirmed many respectable French teachers, in their former*

prejudices, and more strictly attached them to the old mode of teaching by rules diametrically opposite to the simple method here laid down. (18)

AMERICAN.

Let us, before all, settle our judgment upon the word rote; what is its true acceptation?

PROFESSOR.

Rote, according to the dictionary of the French academy and all others, is the capacity acquired by a long habit rather than by study and rules.

AMERICAN.

Then it was not *the false acceptation given to the word rote*, which *has confirmed many French teachers in their former prejudices*. But what is the signification of that word according to Nature Displayed?

PROFESSOR.

Nature Displayed says, preliminary discourse, p. 14; *by rote without grammatical rules;* and before, *without the assistance of a teacher;* p. 38. *The teachers suppose learning by rote to be a wrong and vicious manner of speaking; but if by rote we, with Locke, understand (and it is truly its proper sense*

when applied to language) the learning of a language without the assistance of a grammar, merely by associating and living with those who speak it well, such a supposition is both unjust and unfounded. And p. 39, *Thus the method adopted by the French masters owes its origin, in a great degree, to a mistaken acceptation of the word rote.*

AMERICAN.

Nature Displayed falls here into so evident a contradiction that it is useless to point it out. How can French masters mistake upon the acceptationn of this word, when it is explained in all dictionaries ? it is to charge them freely with ignorance; whilst every body knows that they may contract by rote good habits, as well as bad customs ; whilst also Nature Displayed, deviating from the true sense of the word rote acknowledged by herself, by Locke and Condillac, admits for her *rote* a grammar, and lays the blame upon the others by teaching grammatically. *(g)*

See preliminary discourse of Nature Displayed.

(18) p. 37.

(g) That amphibology will be explained afterwards.

Be so kind as to tell us why Nature Displayed does not stand upon the true meaning of the word *rote*, and why she modifies the signification of it against the authority of Locke and Condillac, admitted at first as the basis of her method.

PROFESSOR.

Because it is impossible to learn, by rote only, a foreign language in a country where another tongue is predominant. Therefore Nature Displayed has been compelled to admit *a plan novel and simple* by making use *of a collection of words and phrases for her pupils*, (19) composed *with three vocabularies following as near as possible the order pointed out by the scale of our wants*; (20) and by making up her rote *with the metaphysical part, the explanations upon pronunciation, the elements of speech*; (21) *the whole proves that the speediest and most successful method of learning a language, is by custom and practice.* (22)

AMERICAN.

I understand now perfectly what Nature Displayed

See preliminary discourse of Nature Displayed.

(19) p. 15.

(20) p. 20.

(21) p. 25.

(22) p. 33.

means by *rote;* it is *the custom and practice* of her *vocabularies*, *metaphysicks*, *parts of speech*, and the rules inseparable from the whole: I think her *rote* is not very remote from the grammatical system that I have seen in the other grammars. And indeed Nature Displayed has been very prudent not to espouse that lean rote, wherewith grammarians and masters of languages would be very much out in their reckoning.

PROFESSOR.

No nipping jest, if you please. Objects of the highest importance are in hand, which the publick and commonwealth of belles letters are chiefly concerned in.

AMERICAN.

You are in the right. Nature Displayed has admitted a *collection of words and phrases* as *a plan novel and simple.* What! could one formerly speak French without having learnt phrases and words?

PROFESSOR.

You are not able yet to pierce into the mystical sense of Nature Displayed. She means that *the knowledge of custom, or of a language, which is the*

same thing, ought to precede the knowledge of rules; (23) and *the vocabularies being the practical part, by far the more important to the learner, as it will enable him to acquire a competent knowledge of the French language, (24)* must be placed in the beginning of the work.

AMERICAN.

In fact, this *plan* is *novel and simple;* for the other grammars have their vocabularies in the end. But seeing that a learner can *acquire a competent knowledge of the French language* with the vocabularies; why employ also the parts of speech as the other teachers, and moreover a philosophical treatise? It is to multiply things without necessity.

PROFESSOR.

Metaphysicks being the knowledge of abstractions and generalisations, it is impossible, without it, to advance a single step in the science of grammar and of language. Grammar is disgraced when reduced to mere grammar without logick and metaphysicks. (25) The first part of your question has already been resolved.

AMERICAN.

Bless me! is not this to teach grammatically, and to fall into contradiction by these two last assertions.

PROFESSOR.

No, sir; the contradictions are only apparent. Nature Displayed does not reckon for a part of grammar her *philosophy of language* including the parts of speech, &c. and calls grammar the syntax only; which is placed in the end of the second volume as *absolutely useless;* (26) but *for the use of those, who being acquainted with a language, are still desirous of obtaining a more critical knowledge of it:* (27) then the new method deviates from the method of common grammars.

AMERICAN.

This is merely a sophistical distinction and a subtlety of Nature Displayed's logick; for at all times the elements of speech have made part of grammar. According to Nature Displayed, one may say that

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See preliminary discourse of Nature Displayed

(23) p. 34. (25) p. 18. (27) p. 36.

(24) p. 19. (26) p. 35.

the old school uses the syntax at first, and teaches only with its rules: will you please to acquaint me with the truth, in a manner that may be confessed by all masters and scholars.

PROFESSOR.

I will. In the old school, they learn first the parts of speech, especially the verbs, to which words and phrases to get by heart, after having been read, are added, with questions upon the spelling. They read every time in a French book with interrogations on the parts of speech, and words they have seen. As soon as the scholar has a sufficient skill in the elements of grammar, he begins the interlined version word for word from French into English, making afterwards the version of the thoughts, which is the only object agreeably to the progress. *(h)* When the

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(h) It is worth observing on these interlined translations from French into English, despised by Nature Displayed, that they have been contrived by Du Marsais, one of her leaders; some other authors have imitated and improved them. Condillac himself says, edition of 1798, that it is the best method, tome 5. p. d. p. 53. and he has used it for his pupil, p. 144.

The manner of learning languages " admits these transla-
" tions as the only method."

pupils know perfectly the first part of the grammar chiefly the verbs, pronounce, understand French, and begin to speak it, they are admitted to Perin's exercises or others ; and always vocabularies to be learnt and lectures. Moreover they write French frequently under the dictation of the master.

AMERICAN.

This old method does not appear so absurd as Nature Displayed maintains it. Now let us see the new method in opposition.

PROFESSOR.

According to the new method *the first volume of Nature Displayed and first section of the second are to be blended in such a manner that the scholar must direct his application to both at the same time ; (28)* having five lessons to get by heart in five different places of the two volumes. As for *the pronunciation*,

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Pluche says, p. 96, " Translations of good authors are the " only way to get the knowledge of their tongue."—

Then the old school is concordant with all authorities by translating, and with Nature Displayed by learning vocabularies.

that most essential part of language, the learner ought first to learn the pronunciation of each French word in the vocabularies, and then of each phrase affixed to it. (29) There is no necessity of beginning to read authors very early. (30) Grammatical rules are no more used or thought of than if they had never been discovered. (i) And themes or exercises produce solecisms, which the method of tuition by rote could never have introduced. (31)

AMERICAN.

Comparing the two methods, it is evident that the

See preliminary discourse of Nature Displayed.

(28) p. 24. (29) p. 25.

(30) p. 28. (31) p. 35 & 38.

(i) Except the numerous rules which are inseparable from pronunciation, parts of speech, formation of tenses. Here is only one for example of many others, p. 61. second vol. of Nature Displayed, " I will lay down an infallible rule, " by which you can avoid mistakes, when you are at a loss to " know when le or lui should be used in French," &c. But it is to teach philosophically not grammatically, and *rules are no more used or thought of than if they had never been discovered,*

old school employs not only the same means of tuition as the new school, but also others which cannot be reputed bad, though neglected as useless or prejudicial by this latter.

PROFESSOR.

Even as light is above darkness, so the new method is far above the old one. Can you find in the old method three new auxiliary verbs, consequently many other new tenses, new classifications, new denominations; the whole refined by the philosophical and metaphysical fire?

AMERICAN.

I perceive that the superiority of the new method consists chiefly in the position of the vocabularies in the book, and in five lessons to get by heart in five different places, where they have been, without doubt, distributed so artfully as to be *suitable to every capacity* and be always concordant with *the order pointed out by the scale of the wants*. But all these aforesaid novelties are not certainly to simplify the tuition, and are against the generality of Nature Displayed.

PROFESSOR.

Nature Displayed walking in these innovations

upon Sicard's steps has conformed herself to the genius of the French tongue; and her method *may be accommodated to the dead languages without material alterations in the two parts of this work. (32)*

AMERICAN.

May be accommodated to the dead languages without material alterations! My God! Nature Displayed does not consider, in respect to the dead languages, they are obliged to draw every thing out from ancient authors, and her innovations are against that assertion. Sicard may have composed a very good grammar for Frenchmen, knowing their tongue, in conformity to his principle, but not allowable to Americans wanting only to clothe their ideas with French garments. To what purpose are innovations in the accessories?

PROFESSOR.

For a man arrived just now from the East Indies, you are very urgent. Can you have any thing new in grammatical science without innovations of deno-

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See preliminary discourse of Nature Displayed.

(32) p. 30.

minations and distributions? Read them all from the first one for the French made by Despautere under Lewis XI. to the newest, you will be convinced of the truth, and that *the different systems of grammars daily published on the same language amount almost to a proof that the grammatical system, is founded upon errour.* (31)

AMERICAN.

Consequently the grammatical system of Nature Displayed is liable to the application of this last affirmation.

PROFESSOR.

No; because Nature Displayed is not a grammar, but nature itself unveiling its secrets, in so essential a manner that all notions acquired without her are useless and must be forgotten.

AMERICAN.

With such an assertion her success in six months is neither uncertain nor wonderful as to the scholars who have been taught before hand. But what gave rise to this work?

PROFESSOR.

Trifling incidents have often given rise to events

intimately connected with the welfare and improvement of mankind. (34)

The apple falling from a tree awakes the exploring power of Newton, and the eternal laws that govern the universe are discovered. (35)

Two grammars are left behind, (36) and the laws of tuition spring out of learning the English by rote. *(37) This method by chance is afterwards found concordant with that of Condillac. (38) (j)*

See preliminary discourse of Nature Displayed.

(33) p. 35. (35) p. 9. (37) p. 14.

(34) p. 9. (36) p. 12. (38) p. 16.

(j) In order to prove the *method* of Nature Displayed *is* not *concordant with that of Condillac*, we lay down hereafter some extracts from Condillac's preliminary discourse, t. *5th.* p. 5. " They will see that the true and sole method is to con- " duct a pupil from known things to unknown." p. 6. " This " plan is novel and simple ; I do not condemn the teacher to " study sciences in the systems, which have been made. Oh " the contrary he ought to forget all systems, and to begin

AMERICAN.

There is a great similitude in the *trifling incidents;* I shall not be the judge of the parallels : but *rote* and *method* are contradictory things.

PROFESSOR.

You are a terrible man with your contradictions. Nature ties all beings and objects with a gradual chain ; then the whole is in concordance and relation. Do you pass over some links? You find every where nothing but opposition and contradiction: it is the case in Nature Displayed.

AMERICAN.

Very well! But method and nature are not concordant; for nature has no method. What do those of the old school allege against Nature Displayed?

PROFESSOR.

Nothing at all. Nature Displayed does not stand

" with his pupil going from observation to observation and " making the same discoveries with him."

Condillac has executed this plan in reading with his pupils, and has used translations.

in fear of *the continual boast of masters of all the world, of teaching the language grammatically ;* (39) for *she is shielded from the shafts of envy and prejudice under the banners of reason and philosophy.* (40) (k)

AMERICAN.

Arguments, grounded upon reason and proofs, may be rightfully opposed, without *envy and prejudice*, against a piece of work, whatever it be. Is it peculiar to *all masters*, even ours, *to boast continually* of their manner *of teaching?* Have they composed any grammars ?

PROFESSOR.

They are incapable to make a grammar. To be a grammarian one must be *previously a metaphysician ;* (41) and *the philosophers that seem to have approached the nearest to that perfection, are Hypocrates, Ar-*

See preliminary discourse of Nature Displayed.

(39) p. 15. (40) p. 30. (41) p. 18.

(k) They may see in Relf's Gazette, No. 4912, in the beginning of September 1804, *the banners of reason and philosophy*, under which Nature Displayed *is shielded.*

chimedes, Newton, Locke, Montesquieu, Condillac and Euler. (42) (l)

AMERICAN.

Then, who can flatter himself to make a perfect grammar? Is the method of Nature Displayed infallible in all occurrences and in six months?

PROFESSOR.

It has always the superiority; with a good scholar, studious and endowed with a wonderful memory, it operates alone; for he cannot learn without it: but its power is not altered with a blockhead, because a stone cannot be taught.

AMERICAN.

That is to say, the six months are with the mental restriction, if they are able to learn French in that period. Let me see that work, if you please.

PROFESSOR.

With the greatest pleasure. Here it is.

See preliminary discourse of Nature Displayed. *(42)* p. 2. 2d. vol.

(l) Condillac says, t. 6. p. 253: "We have four famous "metaphysicians, Mallebranche, Descartes, Leibnitz and "Locke."

AMERICAN.

Nature Displayed, &c. * * * *

* * * * * * * *

* * * * * * *

Consequently suited to every capacity * *

faith! I am very fond of this title. Has it also a mystical sense?

PROFESSOR.

Certainly; it signifies alone all that is contained in the whole work. Substitute in its place the word grammar, only convenient to Port Royal, Restaud, Wailly, Sicard, &c. 4 pages of &c.; do you feel the difference?

AMERICAN.

—— Let us pass over——again——again—— Stop—You have been silent upon this.

Pronouns, prepositions, adverbs, conjunctions and interjections are so essential to the complete conveyance of our ideas, that we cannot utter a single sentence without introducing some of them. (43) The essential parts of speech are nouns, verbs and attributes.

See preliminary discourse of Nature Displayed.

(43) p. 21. vol. i.

PROFESSOR.

That's nothing; it is easy to correct this fault of inadvertency, in adding some words, which have been certainly omitted by the printer.

AMERICAN.

Ay! 469 pages of vocabularies in the first volume, *(m)* 232 in the second to get by heart, and to be master of them in six months, without being able at first to pronounce a French syllable; and always words and phrases all alone to learn by heart. Nature Displayed will kill me, although I am not desirous to die so soon, and to go and speak French in the other world.

PROFESSOR.

You are always disposed to take things literally.

(m) We shall observe that the *firesent anteriour feriodical*, or the preterite of the indicative, (old style) is frequently used in those vocabularies, without specifying an epoch anteriour at least of 24 hours : a specification which is expressly required in the French language for using that tense. However, I do not intend to undervalue those vocabularies, which having been selected from several others, and having been increased, as it is said in Nature Displayed, p. d. p. 22, are certainly useful; but a dictionary is the most complete vocabulary.

You will learn what you can; you will pronounce it as you can, remember it in like manner: and you will be able at the end of six months to articulate at least a certain quantity of French words, which will give you the reputation of speaking French among those who do not know it. *(n)*

AMERICAN.

You put me in heart again.

PROFESSOR.

We are going now to analyze the second volume.

AMERICAN.

I had rather be excused; lay up that analysis for some other person.

PROFESSOR.

Never mind: you will take notice of it in the course of our studies.

(n) It is impossible that it should be different for a beginner at the end of six months tuition, either with the new method, or with any other, admitting the common lapse of time that the pupils devote to the acquisition of the French language.

AMERICAN.

Our conversation has perfectly enlightened me. The pretended old method of teaching languages, is not so ridiculous as Nature Displayed maintains it. This old method uses exercises, which cannot be proved unsuccessful against authentick authorities and a long experience. The new method, rejecting those exercises, confines its mode of tuition to the learning of words and phrases, only by one way; *(o)* and has increased the difficulties with many useless and erroneous innovations. They will always obtain with the common method, all circumstances besides being equal, a more complete success than with the new one, in the same lapse of time: consequently it is impossible to form good scholars with the latter in the short duration of six months. As I have learnt the French language by the old method, I may be a competent judge of its proceedings. *(p)*

(o) Condillac says, p. 13. prel. dis. t. 5, "I must confess "that the education, which cultivates memory only, may ope- "rate prodigies, but these prodigies are kept up but during "childhood: and the instruction that would appear to neglect "it, should exercise it enough with reflecting."

(p) How many instances can be produced of persons, who have been perfectly taught in the French language by

that *old, stale, threadbare grammatical system!* Among so many proofs, we shall speak only of Mrs. Rivardi's seminary, where the American ladies learn to pronounce, to speak, to write correctly the French language, and to translate both ways, walking constantly through the road pointed out by this pretended old method, which is the only efficacious one; unless they wish to learn to speak as parrots, and to be in the situation to forget in three months what they have so wonderfully acquired during the short lapse of six, with the sole exercise of memory.

END OF THE FIRST PART.

NATURE EXPLAINED.

PART SECOND.

CHAP. I.

OBSERVATIONS ON THE BEGINNING OF THE FIRST SECTION OF THE SECOND VOLUME OF *NATURE DISPLAYED*, ENTITLED *PHILOSOPHY OF LANGUAGE*.

IN the preliminary discourse of that book it is said: "*No one can have pretensions to the character* "*of a grammarian, without previously being a meta-* "*physician, that is to say, without being capable of* "*analyzing the faculties of the soul and tracing the* "*human ideas to their very source.*"

After this passage we are in expectation of finding in the beginning of *philosophy of language*, a complete

analysis of *the faculties of the soul*, a treatise of sensations, an exposition of the operations of the mind, and before all some notions of Zoonomia, without which it is impossible to trace accurately *the human ideas to their very source.* All these things were requisite as a proof of *previously being a metaphysician*, in order to *have pretensions to the character of a grammarian.*

But we meet upon the operations of the soul two pages only, which have, except some alterations, a peculiar reference to the same ideas explained partly in Sicard, vol. i. p. 2 and 3 ; and partly in Condillac, t. 5, p. 90, 91 and 93.

I do not intend to conceal that it is said also, p. 23, preliminary discourse of Nature Displayed, *a philosophical though not a learned history of the formation of language.*

Philosophy of language says, p. 1, *Impressions refer to matter and sensations to spirit;* and p. 2, *Sensation is an impression received, felt and known by the soul through the medium of some of the senses.*

That implies a contradiction; a sensation referring to spirit cannot be an impression which refers to

matter; if sensation is an impression, then it refers to matter: a sensation is the effect of an impression; consequently it cannot be the impression itself, which is the cause.

The fact is that a sensation, formerly called image, is the motion of the sensorium, and is occasioned by the impression; the impression is caused by the object; and an idea is the sensation itself present to the mind, or occasioned again by remembrance.

> " First the new actions of the excited sense,
> " Urged by appulses from without, commence;
> " With these exertions pain or pleasure springs,
> " And forms perceptions of external things."
>
> *Temple of Nature, p. 72.*

Moreover my assertions may be supported by Sicard, Condillac, Buffon, and treatises of Zoonomia. [These proofs are in the end of this work.]

As to the invention of writing ascribed to Cadmus, celebrated by Brebeuf, and related in *Nature Displayed*, v. ii. p. 3, with the four verses of this poet; the whole is in Sicard, v. i. p. 10, of the introduction.

P. Borell says, p. 15 of his preface, that Cadmus brought eighteen letters from Phenicia to Greece, and cites curious things, too long to be inserted here, which show that the invention of writing is much older than Cadmus.

One may see by running over the three tables of the sounds in Nature Displayed, particularly taken from Nugent's pocket dictionary, whether they are more useful than the instructions of the other grammars upon the same subject.

Yet it is worthy of remark that, according to the new method, v. ii. p. 6 of Nature Displayed, the tenses of the verbs ending in *oit*, *roit* are to be pronounced as é; whilst the old method pronounces them as è, which is the right pronunciation, and says *une bécasse et trois bécassines*, instead of *une bégasse et trois bègassines*. p. 9. c is dubious in *secret*, &c.

At the 15th page of the preliminary discourse, that philosophy of language is announced under the title of the *history of the gradual formation of language;* and in page 64, vol. ii. it is called a *system*.

There is a great difference between a history and a philosophical system : in fact it is a mere system, or hypothesis.

Perusing with attention that philosophy of language, one may ask : is it what has been promised *under the banners of reason and philosophy with the splendid beams of truth to dispel the clouds of errour?* (p. d. p. 30) Where are the proofs of the assertions that are advanced in so positive a manner ?

They will ask again, if that systematical part is very important to Americans who are desirous to understand, pronounce, speak, and write French.

Is it true that without metaphysicks *it is impossible to advance a single step in the science of grammar and of language ?* (p. d. p. 18) Then, as the instruction of youth is here in contemplation, that philosophy of language ought to contain nothing but what is or has been existing, which constitutes *the beams of truth.*

Before we examine the main points of that philosophy of language, we must say that many learned men have made inquiries upon the origin of languages, by studying the most ancient monuments, consulting

travellers, and walking from analogies to analogies; and that they have, in such a manner, discovered the tracks of a primitive language: these are, without doubt, impowered, before all others, to point out the origin, formation and progress of language.

Some modern philosophers, chiefly J. J. Rousseau, cutting short the difficulty and renewing the opinion of Diodorus of Sicily, and Vitrovius, have without regard for the sacred and profane histories, grounded their system of the origin of language upon the mere supposition that men were at first living in the wilderness without society and without an articulate tongue; that wants joined them together, and then they contrived their vocal language: it is evident philosophy of language has borrowed its fundamental principle from these philosophers.

Cordorcet employs openly the same supposition; but Condillac indirectly and with that moderation suitable to speculative things; as we shall see by the following extracts from his work.

Tom. 5. ch. 2. p. 27. "When I speak of the first "language, I do not intend to establish that men have

" made it; but I think only they have been able to " do it."

Tom. 5. ch. 8. p. 77. " In order, my lord, to " determine the analysis made in the beginning of " languages, one ought to assure himself of the " gradual process wherewith things have been named: " they can form nothing on that subject but conjec- " tures."

But Nature Displayed, taking partly the system of Condillac upon the formation of language, t. 1. and neglecting his first assertion that Adam and Eve, going out from the hands of God, were able to reflect and impart their thoughts to each other, disposes it according to her fancy, and transfers it, without ceremony, to the beginning of the world, appointing a pedigree of the parts of speech in direct line from father to son, and assures us positively things have been so, because she says it.

This preliminary leads us directly to the principles and consequences of the system of philosophy of language.

CHAP. II.

BASIS OF THE SYSTEM OF PHILOSOPHY OF LANGUAGE IN NATURE DISPLAYED.

" *IN the dawn of society, man stimulated by impe-*
" *rious wants, strongly felt the necessity of forming the*
" *social compact*, &c. *It was natural that he should*
" *express his wants and ideas by the various attitudes*
" *of the body and the quickness of the eye. Expe-*
" *rience however ere long, made him sensible how ina-*
" *dequate the language of the eye only was to the com-*
" *plete expression of his sentiments and ideas. A*
" *substitute was readily discovered in the power of*
" *speech by the cries.*" (Vol. ii. p. 13. N. D.)

" Each beast, each insect, happy in its own :
" Is heav'n unkind to man, and man alone ?
" Shall he alone, whom rational we call,
" Be pleas'd with nothing, if not bless'd with all.
Pope's E. on Man. v. 3. p. 30.

Admitting such a basis, it is to be grounded upon a supposition contrary to the bible and reason.

1st. Contrary to the bible: let us open Genesis, ch. 2, and we shall find the historical proof of it.

The bible being the most philosophical book, cannot be excepted to in point of philosophy.

Condillac himself does not go so far from the text of the bible, as we have seen, though he says, tom. 5. ch. 1. p. 6. " Gestures, motions of the face, and " inarticulate accents, behold, my lord, the first means, " men have made use of to impart their thoughts.

Pluche upon the same subject says, p. 2 and 12, " The Author of Nature placing men in society, has " given them the faculty of expressing themselves " with the body, eyes, and has added at the same " time the sounds of the voice, and has been their " first master of language."

" The manner of learning languages," admitting for natural language that of action, shows how it could have been able to give birth to all other languages; afterwards, p. 12, it says thus: " I have " explained how languages could have been framed " according to the course of nature, but we know the " Author of nature has presided himself at their " origin, and he gave our first parents the knowledge " of one articulate tongue."

That first language must have been very poor to signify objects of arts and sciences, since they were contrived afterwards, but very laconick and energetick to picture nature itself and the sublime thoughts of two beings created in a perfect state.

" Adam the goodliest man of men since born
" His sons, the fairest of her daughters Eve."
Milton's P. L. b. 4. p. 97.

That language must have been also rich in expressions of the purest love which united these two beings to God and to each other.

——————" When, Adam, first of men,
" To first of women Eve, thus moving speech,
" Turn'd him all ear to hear new utterance flow.
" Sole partner and sole part of all these joys,
" Dearer thyself then all; needs must the power
" That made us, and for us this ample world.
* * * * * * * * *
* * * * * * * * *
" To whom thus Eve replied. O thou for whom
" And from whom I was form'd! flesh of thy flesh
" And without whom am to no end, my guide
" And head, what thou hast said is just and right.
M. P. L. b. 4. p. 100.

But Milton being blind could not see the first inhabitants of the earth conversing together with their *arms and eyes only;* and in his quality of poet he fancied they were speaking with their voices and especially using no cries of which the harmony is not concordant with poetical melody.

2d. Contrary to reason.

To think, speak actively and vocally, and exist in society are inseparable.

Condillac says, t. 5. p. 36. "the art of speaking, "writing, reasoning and thinking are, in the main, "a single and same art." Sicard, p. 28. v. i. is of the same opinion.

Man speaks an articulate language because he thinks; he exists in society because he thinks and speaks: the two first inhabitants of the world thought; then they were speaking an articulate tongue: consequently they were in society, and so on to their offspring.

All then concur to prove the errour of the basis of the system of philosophy of language: the basis being destroyed the whole edifice tumbles down.

CHAP. III.

ORIGIN OF LANGUAGE ACCORDING TO PHILOSOPHY OF LANGUAGE IN NATURE DISPLAYED. *(a)*

" *CRIES are composed of interjections with which* " *nature has furnished men for the expressions of feel-* " *ings or affections*, &c. *Witness the language of a* " *child*," &c. (Vol. ii. p. 20.)

" *Man had only to imitate the cries*, &c. *he was* " *instantly understood. Having proceeded thus far in*

(a) What we have the most ancient and allowable upon the formation of language, is found in the inquiries made by the Hebrews on their own tongue that they have reduced to its primitive roots. By that means they have explained the chain of derivative and compound words, and they have given the signification of the different names of God, ancient nations, famous men, false deities, &c. Other languages have afterwards been submitted to the same analysis according to that model, particularly the Greek and Latin. I do not flatter myself with knowing all the valuable works which treat of those subjects; but I am certain of the facts: I allege them to prove that they have upon the formation of language, things more certain than systems grounded upon suppositions and some apparent and speculative analogies.

" *his observations, in order to give names to those visi-*
" *ble objects he was led by nature,*" &c. (Vol. ii. p. 13.)

" *The progress of this language was very slow.*
" *The organ of speech was so inflexible that it could*
" *not easily articulate any other than a few simple*
" *sounds,*" &c. (Vol. ii. p. 20.)

" *The organ of speech rendered flexible supplied*
" *man with a sufficient variety of articulate sounds,*
" *which connected into words were of course imposed to*
" *signify wants and objects.*" (Vol. ii. p. 13.)

And to facilitate naturally the acquisition of language, the first inhabitants of the world are supposed to learn it from their child; (v. ii. p. 20) " *for*
" *children are greater analists than our best philoso-*
" *phers,* (v. ii. p. 42) and *have much contributed to*
" *promote the progress of language.*" (Vol. ii. p. 21.)

All these things, met with in Condillac, v. i. with modifications and difference, are more curious than useful; however let us see first the value of the words.

Cries are high voices, uttered with effort and oftentimes kept up with different accents, expressing extraordinary motions of the soul, against its natural and common manner of being. Accents are the elevation or abasement of the voice upon certain syllables; they modify the tone. Tone is the continuity or repetition of the same sound. Simple sounds may be without tone; cries and interjections cannot be without accents and accents without sounds: consequently sounds are naturally the true principle of speech, expressing in all circumstances the natural or extraordinary motions of the soul, and are found in all words, as well as in cries and interjections, and may be uttered without interjections and cries. Is it what Nature Displayed means indirectly? I think not; for she seems to admit interjections for vowels: then all words would be composed with interjections.

Condillac as we have already seen, uses also in page 22, t. 5, the word accents not *cries*.

Cries and interjections are not alike; their expressions are very different; they may contain the same sounds; but the tone distinguishes the cries from the interjections which are always short expres-

sions, sometimes simple, sometimes composed, sometimes articulated. The word cry and this of interjection express their distinction. After that we are certain that cries are composed of interjections? Can we say, to interject a cry and to cry an interjection? No.

But we shall say, in opposition to Nature Displayed, that cries and interjections are composed of sounds, voices, *with which nature has furnished men for the expressions of feelings, affections*, motions, &c. of the soul in all circumstances.

Can the cries and the stammering of a child be a competent proof of the formation of the first tongue? Had the new philosophers applied their theory to the alteration and variation of language, instead of its origin, they would perhaps have been more successful.

The numerous systems on the formation of language are only speculative things, which cannot be proved by facts; and moreover contrary to the true principle known and practised at all times, and related p. 21. v. ii. of Nature Displayed; that *imitation*

has been the primary cause of the first grammar. They cannot imitate what is not contrived.

However it be that first crying tongue of Nature Displayed was indeed highly melodious. Sweet harmony! and beautiful as sweet! and new as beautiful! and soft as new! and gay as soft! and good as gay! and happy as good!

As men were not always crying, it was more natural to cause them to have found without efforts the simple sounds, or voices, or vowels, the true elements of speech, of cries, of interjections, of all words, through the different openings of the mouth; to have modified them in articulate sounds with the different parts of the organ of speech; and to have applied them to common and extraordinary circumstances: for when *a child our model* begins to express his little ideas, it is in that way. This is concordant with all etymologists, with all grammarians, and especially Sicard; moreover with Geblin who use the word vowel instead of *cry* and *interjection.*

" Next to each thought associate sound accords,
" And forms the dulcet symphony of words;
" The tongue, the lips articulate; the throat
" With soft vibration modulates the note.

Temp. of Nature, p. 92.

I know that Nature Displayed treats this subject in two ways; as grammarian she acknowledges sounds for the elements of words, and places the interjections among the parts of speech; as *analist* she admits cries and interjections for the principles of them: it is to have more than one string to one's bow. But I consider the object under the analytical view: *analists* and grammarians must be concordant.

As to the supposition of *the two first inhabitants of the world* learning to speak from their child, it is to ground suppositions upon another still more absurd, and to fall into contradiction with p. 13, when *men* were speaking with *their arms and eyes only* at the formation of *the social compact.*

Seeing *children are greater analists than our best philosophers;* they must be charged with digesting analytical systems: then we shall have some free of fancies.

Since they *have* also *much contributed to promote the progress of language;* they are able to give us, without doubt, the most simple grammar.

Instead of drawing the first tongue out of limited and harsh cries, it was certainly a great deal more

philosophical to cause it to have proceeded entirely from nature itself.

" Hear how the birds on every bloomy spray,
" With joyous musick wake the dawning day !
" Why sit we mute, when early linnets sing,
" When warbling philomel salutes the spring ?

Pope.

In effect the waves' roaring, the whispers of winds, the thunderbolt's clap, the groaning of forests, the murmur of streams, the breath of zephyrs, the sighs of leaves, the swan's accents, the gentle hummings of bees, the singing of the thrush ; all, all in short was speaking in nature *to the ears and eyes* of the first inhabitants of the earth, who were *great observers and imitators:* every where they found the verb *to be:* every where they met with *the parts of speech.*

Then their tongue would have been the lively image of nature, and would not have frightened in all occurrences with discordant sounds, and constant brunts of the accute against the grave.

Afterwards the god of love would have adorned that language towards the south with his sweet ac-

cents: to the north the asperities of the weather would have roughened it.

Each zone would have so modified that natural primitive tongue; then five principal dialects subdivided according to the variation of every country's temperature.

I acknowledge that philosophy of language p. 21, admitting a part of these ideas, says; *thus language, in its first progress, must have been a collection of anomatopées, or imitative words;* which is not without restriction.

CHAP. IV.

ORIGIN OF WORDS AGREEABLY TO NATURE DISPLAYED.

" *INTERJECTIONS are not words, because a* " *word is the sign of an idea, an interjection is that of* " *a sensation. The sensation has generated the idea* " *so has the interjection generated words.*" (N. D. v. ii. p. 229.)

This idea of making the generation of words concordant with the formation of thoughts, is certainly highly ingenious, though erroneous.

The end of the 35th page of Condillac's logick has some reference to this passage of philosophy of language; but Condillac compares the generation of ideas with the manner in which they have been acquired.

Nevertheless Nature Displayed maintains, v. ii. p. 3, that *words are composed of sounds.* Of what are interjections composed? Of interjections, without doubt, if it is not of sounds; being composed of sounds they are words: but it is as a grammarian.

But v. ii. p. 20, in the analytical part, the same philosophy of language says: *We cannot refuse, as some grammarians have done, to rank the interjection, the mother of language, among the parts of speech.* What do they rank among the parts of speech? Words certainly: thus interjections are words.

Sicard says, t. 1. ch. 11. p. 537, "Interjections "in all languages are small words, which are written "or articulated signs of sudden motions of the soul."

Sudden motions of the soul are confused and sensible ideas, without abstraction. Let us now listen to Condillac upon the same subject.

P. 315, t. 3. "Locke ought to have remarked "that judgments are blended in all our sensations."

Then sensations cannot be expressed alone by interjections.

P. 226. "The property of each sensation is what "we call idea."

Consequently the idea, in the expression, is inseparable from the sensation.

P. 23. t. 6. "Objects would in vain act upon the "senses, and the soul could never take knowledge "of them, had it not the perception of them."

Then without perception, which is the least degree of knowledge, sensations cannot be expressed: consequently interjections are not the signs of sensations deprived of their property of idea.

Which is again proved by Condillac, t. 22. p. 85. " Sensations or ideas." T. 1. ch. 2. p. 26. " Ideas " called sensations." T. 2. p. 97. " Sensations are " sensible ideas."

Consequently interjections express sensible ideas, which are motions of the soul ; and *sensation has* not *generated the idea*, as philosophy of language says, since sensation is itself the idea.

We shall find also in Condillac the consequence of all these passages.

T. 5. ch. 5. p. 321. " Interjections are rapid " expressions sometimes equivalent to complete " phrases."

Can we express ourselves in speech without words ? and rapid expressions equivalent to complete phrases, certainly express something more than sensations abstracted from the ideas.

Consequently Nature Displayed, Sicard and Condillac destroy themselves the generation of words and its concordance with the generation of ideas, established unquestionably by philosophy of language.

We must now attend to the signification of the words. Impression, pression-in. Sensation, action of the sense, communicated by the impression, vain without perception, idea itself with perception. Feeling, sentiment, esprit est sentant, esprit qui sent, mind which feels; what? sensations which are ideas themselves; then in that case sensible ideas, as affections, motions, passions, feelings in general. How are they naturally expressed? by simple sounds, voices, vowels, and their different degrees and qualities by accents; thus interjections are words composed of sounds with accents expressing sudden motions of the soul: consequently sensible ideas.

Moreover Port-Royal makes its general division of words, in those which signify the objects of thoughts; and the others expressing the manner of thoughts, as verbs, conjunctions and interjections. Messieurs Duclos and du Marsais approve of this division.

Are sensations the manner of thoughts? If it was so, conjunctions and verbs would express also sensations deprived of the idea. The manner of thoughts is the form or modification of them. (Port-Royal p. 272.)

The whole cuts off the root of the pedigree of the parts of speech, that philosophy of language gives us as a truth, though grounded upon a sophistical distinction about interjections, which according to it are not words, but ranked among the parts of speech and placed the last grammatically, whilst they are analytically the head or the mother of the numerous family of words without being words themselves. *(b)*

Then the argreement between the generation of ideas and that of words, being deprived of its basis,

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(b) We find in all grammars what is important to know upon the parts of speech, in a manner more or less explained without subtlety; especially in Port-Royal, Condillac, even Siret by some means, &c. I do not mean the systematical part of Condillac upon the formation of language, but his grammar.

Certainly the learned men of Port-Royal were able to give us the pedigree of the parts of speech in right line; but they have, undoubtedly, perceived that, following such a way as Nature Displayed, some titles having been lost in the revolutions of languages, they were at a loss to prove without gaps, so ancient a nobility: therefore they have wisely confined themselves to explaining, in a very charming manner, all that is requisite to be known on language and its metaphysicks.

remains without validity; after having been chiefly demonstrated that cries and interjections have not given rise to language.

CHAP. V.

DISCOVERY OF ADJECTIVES BY SINGULAR EVENTS RELATING TO THE SYSTEM OF NATURE DISPLAYED. (c)

WE have seen how men, according to Nature Displayed, had contrived the power of speech by

(c) As the historical part of this chapter, and the next two following, are mere feigned stories, contrived to enliven a very wearisome subject, it is necessary, for the understanding of them, to read in the second volume of Nature Displayed the conversation 3, p. 25, the note on the abjectives p. 35, the note on the origin of pronouns p. 64, the necessity and origin of the verb p. 72; or at least to see in the pages of that book, quoted in these chapters, what has given rise to these allegories and the allusions of them; allusions which are absolutely limited to the system of Nature Displayed. These stories and allegories are at the same time an ironical criticism of the system of Nature Displayed on the formation of language.

cries composed of interjections, which procured articulate sounds, these sounds words to signify objects.

These names were proper; the same became soon nouns common of kind, after that of species; because it is natural for men to generalise. (Vol. ii. p. 14.) *(d)*

Every proper name of individuals is derived from some words having a common meaning. Vol. ii. p. 21.)

The whole is clearly proved for the primitive tongue in the beginning of the world, by the Hebrew, Greek, Latin, German, French and English. (Vol. ii. p. 22) *(e)*

(d) The most part of the 13th and 14th pages of v. ii. of Nature Displayed, is found in Condillac's logick, pages 36, 37 and 38. And the different transformations of names are in Sicard, p. 63 and 64, v. i.

(e) According to Menage, the Phœnician tongue came nearest to the primitive language. Messieurs Brochard, and Brerewood in his treatise of languages and religion, have proved that the Phœnician tongue was the Cananean.

All the adventures came to pass *in the dawn of society*, that is to say 1440 years before the deluge. 216 years allowed for the slow progress of mankind in population, were hardly sufficient for weak beings deprived of speech, and wandering up and down through wildernesses among ferocious beasts.

Nevertheless men and women, in a very small number, as ugly and stinking as he goats, speaking as apes, had been happy enough to gather themselves, by chance, in the delicious valley of Tempeia making part of Plato' Atalantis situated where the Mediterranean sea lies now.

It was after their union in that place they contrived the aforesaid substantives; and it was a great deal for the first generation *in the dawn of society*. The following stimulated *by its inventive and scrutinizing genius*, (v. ii. p. 15) discovered that there was some *relation between an object and its qualities:* p. 25, but those men having yet their souls in their senses, and being consequently bad metaphysicians, were not able to distinguish clearly the substance *which was underneath* from the accidents which were all for them, in spite of their efforts they could not abstract qualities, and name them without any regard to the subject.

But *nature* pitied its own work and sent away with all speed from the top of Mount Caucase, Cocasse (Jester), towards that little colony the only hope of mankind, *MOUNTAIN-MAN.* (Vol. ii. p. 26.)

He was a fellow of noble carriage and high stature. He was charmed with the commission, because he was very fond of travelling.

Jumping over trees, rivers and hillocks, he had very soon travelled 453 leagues which separated the valley from his country.

He arrived at the date agreeing with our first of May, 345 years after the creation, on the height of the mountain which formed the southern boundary of the valley, precisely at the very moment that all nature was there vivified again by the first beams of the sun.

MOUNTAIN-MAN struck with the magnificent prospect of the plain, ran on a sudden as a torrent into it, and not perceiving the pygmies who inhabited there, he was very near to squash half a dozen of them.

The Tempeians stupified with that bustle, and still more amazed at the gigantick size of that unknown man, had not the strength to run away.

But the women, who were skilful in *the quick intelligence communicable by the eye*, (N. D. v. ii. p. 13) naturally acknowledged at the first glance that they had nothing to dread from a tall handsome man, and they hastened to remove the fear of the other inhabitants of the valley.

The conversation began immediately between the people of the valley and their guest: you may easily imagine that it was with the language of action, the only one competent in such a case. The Tempeians overwhelmed him all together with inquiries upon his country, name, origin, travel, &c.

As the man of the Cocasse-Mount was learned and polite he replied with a courteous complaisance which charmed the fair sex of the valley and prepossessed the men in his behalf.

He concealed his name; but he acquainted them with that of his own country, and said he had particularly, run over Sicardia, through its greatest extent;

and he descended in right line from Ourânos and Titia his wife; which he made them understand by showing the heaven with his hand, and giving a good stamp on the earth.

Then the whole assembly was penetrated with admiration and respect for that stranger, who was as soon requested to fix his abode in the valley.

The men thought that a fellow, who was able to fling down a lion as another can throw a child, could save them from being devoured; and the women minded other things than lions. What? I do not know, the old book is silent about it.

But it testifies they resolved from that instant to teach *MOUNTAIN-MAN* how to speak their articulate language; and surrounding him, they began all together to tune the principles *(cries)* of sounds, articulations, words of which they had soon ended the vocabulary, explaining carefully the meaning of them *by making certain gestures.* (V. ii. p. 13. in N. D.)

MOUNTAIN-MAN smiled at so sweet a musick. With so vast and well organized a head he wanted

only one lesson to know thoroughly the Tempeian language, such as it was at that time. Being extremely tired with his journey, he went to rest after a repast in which he ate what would have been sufficient for the whole people of Tempeia; but as they were in a plentiful country, they had no famine to apprehend.

The women of Tempeia were very impatient to give way again *to the ardour of their inclination* (which was common also with the men of the valley) *to use the faculty of speaking;* (N. D. v. ii. p. 16) by beginning anew the same lesson: but they were very much astonished to hear their scholar, when he awaked, speak as well as they.

At that time they mentioned to him obscurely their embarrassment upon certain things they could not separate from the objects and afterwards add them to them with words fit for the purpose.

Well! answered the envoy of *nature*, I understand you; you look for the adjectives: it is to let you know them that I came hither, and you shall find them in my name *MOUNTAIN-MAN.*

You see that, without any other formality, you must join together two substantives comparatively.

That manner of forming adjectives with the union of two substantives could not fail to please very much the school mistresses.

They were so enchanted that they unanimously gave over their employ, and elected *MOUNTAIN-MAN* master of the Tempeian language in their country, and provisionally of the adjacent parts. The method which he made use of, was certainly the old one; since these facts happened before the flood. *(f)*

(f) Every one by reading chap. 5, may easily observe that the Atalantis of Plato, as chimerical as his republick, alludes to the totality of the numerous systems on the formation of language in the origin of mankind. The delicious valley of Tempeia is taken for the system of Nature Displayed. The first ugly and stinking inhabitants of that valley represent the first substantives, which having been formed by cries, were rude and disagreeable. The adjacent parts mean the languages derived from the Tempeian tongue. *MOUNTAIN-MAN*, the first example of the primordial adjectives met with in N. D. v. ii. p. 26, is personified and ranked in the old school, almost since the beginning of the world, in order

CHAP. VI.

BIRTH OF SIX AMAZING CHILDREN: A SUBSTANTIVE BRINGS FORTH WITH MUCH LABOUR THE ADJECTIVES PROPERLY SAID; WHICH AT THEIR TURN BEGET ABSTRACT SUBSTANTIVES.

THE progress of the Tempeian language was rapid with the influence of the old method; and human nature was made clean and received improvements proportionably to the advancement of language.

So that a Tempeian lady was brought to bed of a fine big vigorous boy; some time after a second of a girl of *a slender shape;* soon after a third of another of *a white complexion;* speedily a fourth of another

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to picture by his deeds and embarrassments in these three chapters the objections of the old school against the system of Nature Displayed and the possibility of such adjectives in the primitive language; whilst the whole is grounded on good authorities. The stories depict at the same time the unhappy situation of the first inhabitants of the earth, if they had been deprived of an articulate language, and the impossibility to contrive it. This explanation will prevent mischievous interpretations, which would be against my design.

with *blue eyes;* within a little while a fifth of another with *red cheeks;* and in fine a sixth of another with *ruddy lips.*

These phenomena astonished our tawny black eyed men; but rationally they attributed them to the improvement of the articulate tongue.

They were at a loss what name to give to these new born, in order to distinguish them, and express at the same time the new corporal perfections which they were naturally endowed with.

The Ajective-Man was consulted in his quality of master of language: knowing the analogy between effects and causes, he assumed a grave doctorial air and uttered these words with a prophetical tone.

Let the boy be named Lion-Man; let him be a great hunter before God and the father of an amazing race of men.

Let the five girls be called, according to the order of their birth, *Arrow-shape*, *Snow-Complexion*, *Heaven-Eyes*, *Roses-Cheeks*, *Cherries or strawberries-lips:* (N. D. v. ii. p. 26) they shall be all, except one, the partners of Lion-Man's glory.

The Tempeians found that way of expressing qualities easy and admirable. The number of such comparisons was increasing every day ; and *MOUNTAIN-MAN* acknowledged that would hinder them to look for the verb *to be*, which they were not then in want of to join qualities to the subjects. *(g)*

He perceived also that they could never been able by themselves to draw true adjectives from substantives already established. He wished to qualify *the*

(g) That manner of expressing qualities is also in Sicard, p. 95, 96, 97, v. i. It is possible that some savages make use of it ; but that is not a competent proof of the formation of the first adjectives from nouns, and still less for the adjectives of the primitive language : for M. Simon de Val Hebert, an author who has written upon etymologies, says in his preliminary discourse, p. 19 : that the first substantives were so significant that they were the images of the principal qualities ; which is conformable to the bible. Then how and at what era have nouns begotten adjectives ? that is the great difficulty. The only consequence of the whole is ; if language has been dictated by nature, it contains equally many arbitrary things. The same aforesaid author says upon this subject : " The " surest and the most reasonable for a philosopher and gram- " marian, is to look upon languages as being compounded " with natural and artificial signs." P. 16.

nouns of substance by the gradual changes of their inflexions, (N. D. v. ii. p. 36) but he was soon convinced that the Tempeian substantives, yet very few in number, could not be submitted to *gradual changes* only after many centuries, and that the discovery of the verb ought to go before those *gradual changes*. Moreover he distinctly perceived that, if they were the sole means to form the adjectives properly speaking, the Tempeian language would remain without them during a considerable lapse of time, and perhaps be entirely stopped in its progress : thus he was obliged to look for another way to contrive the words fit to express qualities.

Therefore he tried to name substantively the qualities, and to abstract the adjectives from them; but he saw that it was to put the cart before the horse.

Very much puzzled in that enterprise, he was one day walking up and down in the valley, thinking on the means to cause nouns or substantives to bring forth the adjectives, because he was persuaded of the necessity to go from known things to unknown. He rubbed, at every moment his forehead with his hand ; nevertheless he could not come to a good issue, for he was deprived of the preliminaries.

But raising up his eyes to heaven, he was very much surprised to perceive at 6600 years from him in time to come, *Nature Displayed* opened precisely at the conversation 3*d of philosophy of language*, discussing upon the subject which perplexed him.

He had soon read from p. 25 to 38; and was greatly susprised to find there his name and five of those he had imposed on those six children; and was sensibly pleased with the clearness wherewith his doubts were resolved by applying to the primitive tongue the Latin adjective *capax* drawn from *caput*, head. (N. D. v. ii. p. 36) *(h)*

Then he was certain, by making out the adjectives from his own *head*, necessarily they would have a substantive for mother.

(h) That example of adjectives derived from substantives, is not an incontestable proof; for instances of substantives drawn from adjectives may be opposed: I do not mean abstract substantives, since Servius derives the word *altaris*, altar, from *altus*, high, &c. And the idea of the derivation of adjectives from substantives, is in the theory and structure of language by Erasmus Darwin, p. 230, where he says: "Adjectives seem, originally, to have been derived from nouns "substantives."

That he did with an incredible success, naming accidents as he had named objects : as if he had done it purposely to serve a new trick to the pedigree of the parts of speech of Nature Displayed, and prepare for it another blank.

That has certainly caused Condillac to say, p. 83, t. 5 : " They have made adjectives, that is to say " nouns signifying the qualities of things, as they " have made substantives." Consequently nouns are divided into substantives and adjectives.

Which proves undoubtedly *changes or modifications that altered their form so very much, that in a number of years after they had been first used, it was often impossible to trace them back to the nouns from which they were generated.* (V. ii. p. 36. N. D.)

The Tempeians afterwards drew easily *with the help of analogy* the abstract nouns from adjectives, *in the same manner as a man becomes a soldier by assuming the uniform of a regiment.* (N. D. p. 31, v. ii.)

And following always etimology and reason, they extracted the articles these very metaphysical terms,

very early from the nouns of place; (v. ii. p. 38 and 46) *because it was necessary to speak clearly in order to be understood.* (V. ii. p. 45. N. D.)

But the greatest difficulty was yet to be surmounted. The Tempeians perceived that an essential word was wanting; however they could not find it: because *it was not in the power of these men to invent that word.* (Vol. ii. p. 73. N. D.)

Their master of language, having read Nature Displayed, knew very well where it was concealed; but *nature had designed it:* (N. D. v. ii. p. 73) thus it was not allowed to him to divulge the place of its abode. Nevertheless he sometimes indulged himself in taking them alternately by the tip of their nose, saying go and fetch. *(i)* These idiots departed immediately, ran over the valley, the hills, and came back again quite out of *breath*, telling him they had met with nothing. They remained long in that sad situation.

(i) Because, according to Nature Displayed, this word is sounded through the nose by breathing.

CHAP. VII.

MATCH OF LION-MAN. ORIGIN OF THE RACE OF GIANTS. WONDERFUL DISCOVERY OF THE VERB TO BE, AND OF PERSONAL PRONOUNS.

YEARS slipt away in searching in vain for the verb. Already Lion-Man was ripe for marriage. He was of a gigantick height, handsome, well made and of a prodigious strength. His favourite employment was hunting ferocious beasts, which had withdrawn to the mountains soon after the arrival of *MOUNTAIN-MAN;* a circumstance that had secured the existence of mankind.

The five girls contemporaries to Lion-Man had grown up in beauty as well as in fine high stature. The innocent sports of childhood had engaged four of them in an intimate friendship with Lion-Man, and love came afterwards and tied fast these knots.

Then Lion-Man with the assent of *MOUNTAIN-MAN*, entreated the old men to unite him by the chain of matrimony to *Arrow-Shape*, *Heaven-Eyes*, *Roses-Cheeks*, and *Cherries or Strawberry lips;* which was granted and executed with a general applause :

thus was procreated the race of the giant-brothers who conspired to scale the skies.

"Et conjuratos cœlum rescindere fratres."—*Vir. G. lib. i.*

As for *Snow-Complexion*, her cold temper caused her to live a single life.

We ought not to pass over in silence the most important event that happened at the feast of Lion-Man's marriage.

MOUNTAIN-MAN in order to complete the rejoicing had designed to cause the Tempeians to find the verb. He knew a plant (for being an inhabitant of mountains, he had some notions of botany), which being smelled had the property of increasing the strength of *respiration* in such a manner they could no longer be out of that *perfect onomatopée*. (N. D. v. ii. p. 73.)

Therefore he distributed some leaves of that plant to every guest, advising the whole assembly to smell them only and stoutly when he would pronounce these words, AID US, with a loud voice.

He ordered them to range round about him; and he raised his whole head above them, "as a large

" oak in a forest raises its thick branches above all " the surrounding trees." T. L. 1. Then he addressed thus to nature :

O Goddess! whose *beautiful hand has imparted to men*, as well as to all living creatures, *that simple and magick sound which alone could give to speech that connection and animation necessary to pourtray faithfully the objects of nature ;* (v. ii. p. 73, N. D.) AID US!

On a sudden it was *strongly manifested through all the noses*, (v. ii. p. 74) *hé*, *het*, *aist*, *ast*, *hei*, *est-i*, *est*, *i*, *ew*, *es*, *eis*, *ys*, *ist*, *as*, *ai*. (N. D. p. 73, v. ii.)

So Minerva was brought forth from the brain of Jupiter by the help of Vulcan. *(j)*

(j) I observe upon the expression of the verb *to be* by *respiration*, agreeably to Nature Displayed, that man expresses his voice by expiration, whilst beasts make it heard by aspiration ; (Buffon) and that, according to Condillac, t. 1. p. 365, the first verbs have been contrived to express the state of the soul when it is acting or suffering ; afterwards the termination of those verbs (p. 374) has given rise to the verb *to be ;* which causes a great difference with the hypothesis of Nature Displayed.

Being in possession of the verb to be, nothing could delay the progress of the Tempeian language. Existence was signified; the union of qualities with the objects was expressed; the qualities separated from the objects were restored to them; the adjectives interwoven and blended with that verb gave rise to the other verbs. (V. ii. p. 74.)

But the pronouns were discovered in a manner worthy of being related.

Lion-Man according to his custom being at the chase fell in with a fierce tyger, the combat was long and obstinate on both sides; at length Lion-Man crushed in pieces the head of his adversary with a blow of his club, and came back wounded and glorious with the spoil.

She speaks p. 22, 45, 46, 73, 74, 75, 76, v. ii. of the Hebrew, Greek, Latin, German, Idioms of Indian tribes of North America, Hindoo, Arabian, Polish, and languages of some Asiatick nations; which is certainly great erudition: as I know very little of the Latin and nothing at all about these other languages, I leave the care to those, who have skill in them, to value what is said on their subject.

He met *MOUNTAIN-MAN* on his way, and immediately *he told him the adventure of which himself was the hero;* in the *warmth* of the narration, being still in a great motion, *he pressed his breast* with vivacity *to signify that he was himself the author of that memorable action:* then *such a sound as I, e, ie, emanated strongly and distinctly from his lungs.* (N. D. p. 64. v. ii.)

Afterwards *stretching his arm with force,* to show how he killed that ferocious beast; *the sound differently modified gave thou;* thou hast never seen so wonderful a thing. Thus *the pronoun of the first and the second person were formed out of the primitive word e, ie, which always designated existence.* (N. D. p. 64. v. ii.)

With regard to the third pronoun it is more than probable that the Tempeians *extracted it from the noun of place;* for it was lying in some place: we found the proof of it, for the primitive tongue, in the Latin and French; (N. D. v. ii. p. 65) although a probability is not a title allowable in a pedigree. *(k)*

(k) It is true that, according to the primitive world by Geblin, *e* designs essentially and constantly existence; but

After many centuries the Tempeians found the model of prepositions *in nature* and expressed them with nouns *worn out (if I may be allowed the expression) by the friction of speech.* (V. ii. N. D. p. 197) A title *worn out* is certainly a very bad one for a pedigree ; it cannot be perused.

As to the adverbs they were eliptical phrases; then near relations to prepositions and nouns. What Nature Displayed says upon prepositions and adverbs, is also in Sicard and Condillac, for the most essential part ; but before them in Port-Royal.

The Tempeians made use of the verb *to be* for their fundamental conjunction, &c. (v. ii. p. 276)

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after that, without so much ado, the formation of the verb *to be*, of the pronoun of the first, second and third person, is found in a very simple manner ; *e* gave rise to the verb, the pronoun of the first and third person ; *T* signifying greatness, to the second ; and following that, they may have the chain of all the parts of speech ; which affords a great difference with the system of Nature Displayed : but all these things are extremely useless especially for teaching and learning the French language.

that is also met with in Sicard, but in a more simple manner in Condillac. *(l)*

All well, and so well that we can say ; *that some philosophers, who have written on language and attempted vainly to explain the difficulties attending its formation, would have been exceedingly surprised, had the theory* of philosophy *of language been published during their lives ;* (N. D. v. ii. p. 36) which is unquestionable.

But it is certain also that the fundamental ideas of that generation of the parts of speech are in Sicard, p. 60, 61 and 97, v. i. and that Horne Tooke has given an account of the derivation and meaning of many adverbs, conjunctions and prepositions.

Moreover Mr. Lindley Murray says, p. 111 of his grammar : " Words are derived from one another " in various ways ; viz.

(l) In respect to that fundamental conjunction *et*, *and*, it is also explained in the primitive world ; here is its plain and short explication : " *Et*, word for word, this, which follows, exists, also that which precedes."

" Substantives are derived from verbs; verbs " from substantives, adjectives and adverbs; adjec- " tives from substantives; substantives from adjec- " tives; adverbs from adjectives:" after having established sounds for the first principles of words.

Which is contrary to Nature Displayed; though he does not speak of the primitive language.

CHAP. VIII.

OBSERVATIONS ON THE GENDERS, ARTICLES, VERBS, &c.

PHILOSOPHY of language, in Nature Displayed, v. ii. p. 15 and 16, says nothing of the genders but what we find in other grammars, particularly in Sicard, p. 68, 69 and 70, v. i.

But what Nature Displayed does not mention on that subject, is that objects and things without sex have in fact no gender, even in the French language.

The different terminations belong to the adjectives; they have partly been diversified according to the sex-

es; afterwards they have used the same adjectives with one or other termination for objects and things without sex, being guided sometimes by reason, (Port-Royal) and I add more frequently by the ear instead of caprice.

Mr. Thomas Ruddiman is on that point concordant with Port-Royal: "Gender," says he, "in a "natural sense is the difference between male and "female; but in grammatical sense, we understand "by it the fitness that a substantive noun has to be "joined to an adjective of such a termination and not "of another."

We find in philosophy of language, p. 21, concerning the words *papa and mama;* "*It is an errour to think that the first articulate sounds have been the result of a blind choice. Nature first guided us,*" &c. No one could certainly disown that if children were not stimulated to speak by their parents, "*The words mama and papa, which are probably the first invented*"—Certainly supposing the parents of the first child without language—"*are found with the same meaning in a great many languages.*" Why? The answer is wanting in Nature Displayed.

Because in all countries children have begun by pronouncing the labial letters, which are the most easy to be articulated, and parents have applied the signification to those articulations, (which the two first inhabitants have articulated before children.) All these things are in Menage, except the parenthesis; and he relates that Martial, Cato, and the Greeks have spoken of these facts. That proves their novelty in the different late authors, and does not prove children have invented the language.

Page 46, philosophy of language maintains: *The truth is however that the Latin had our articles.* Nevertheless all Latin rudiments say the contrary and especially Port-Royal, p. 293.

It is not surprising to meet our articles in the Latin, since philosophy of language, following Sicard and against Condillac, places among the articles the greatest part of the pronouns. Wailly and Condillac acknowledge only for articles *the*, *le*, *la*, *les*.

Mon or *my* signifies distinctly *moi* or *me*, and in a confused manner something which belongs to me; mon chapeau, my hat; that is to say, the hat of me, or le chapeau de moi, &c. Port-Royal, p. 305.

P. 67, The definition of the verb in philosophy of language is: "*The verb is an essential part and indispensable word which expresses the existence of an attribute with any subject or object whatever.*

In this definition taken from Sicard, p. 267. v. i. the most essential power of the verb is not expressed. The verb may signify the existence of an attribute, as well as the non existence of it; in both cases the verb expresses the affirmation: then the affirmation is its principal function, which ought to have been preferably defined. That definition is found in an old book, consequently in the old school.

SUBSTANTIVE VERB.

"Vox significans affirmationem."

A word signifying affirmation.

ADJECTIVE VERB.

"Vox significans affirmationem alicujus attributi, "cum designatione personæ, numeri et temporis."

A word which signifies the affirmation of some attribute, with designation of person, number and tense.

Which is also in Condillac, p. 375 and 377, t. 1, That, explains metaphysically the influence of the verb to be in the inflections of all adjective verbs in all languages, without having recourse to its material insertion in an elliptical and constrained manner, as philosophy of language admits it, p. 74 and 190.

Besides that proves : *It will* not *appear very strange and paradoxical to almost every grammarian, that there existed but one verb and it was être.* (P. 74, N. D. v. ii.)

Does Nature Displayed, in philosophy of language, intend to give us that as a discovery and a new thing?

Nature Displayed knows very well that Sicard speaks of the verb as she, particularly p. 214. v. i. and we discover also all these new things in Condillac, Port-Royal, Pluch, &c. ; even in the dictionary of the academy ; even in the grammar of Chambeau, ch. 5 ; and especially in his exercises improved by Mr. Des Carrieres, edition of 1797, p. 5, where it is said : " The declarative term or copula is the verb " substantive *être*, to be. The other verbs contain " in themselves both the copula and predicate : this " sentence for example, *Pierre marche*, Peter walks,

" has the same import as this : *Pierre est marchant*, " Peter is walking."

But philosophy of language does not say that the verb être does not keep its simplicity but in the third person singular of the present of the indicative.

CHAP. IV.

LAST OBSERVATIONS UPON THE THREE NEW AUXILIARY VERBS, NEW TENSES ADMITTED BY NATURE DISPLAYED AFTER SICARD ; AND SOME EXAMPLES OF THE ABUSE OF ANALYSIS.

1st. ADMITTING *venir*, *devoir*, *aller* as auxiliary verbs; can we use them in their own conjugations; and with all other verbs, in all circumstances and tenses, without some balderdashes ?

2d. If *devoir*, *aller*, *venir* are auxiliary verbs, *pouvoir*, *faire*, *vouloir* and others ought also to be ranked among them, and the tenses multiplied in consequence.

3d. These verbs are followed by the infinite and sometimes by a preposition, whilst the verbs to have and to be are joined to a participle; which seems to be one of the peculiar distinctions of the auxiliary verbs.

4th. But the most decisive proof of the verbs *to be* and *to have* being alone the auxiliary verbs, is precisely because *to be* pourtrays the existence; and *to have* takes sometimes its place and assumes its functions: for man does not exist by himself; but having received the existence, he is in possession of it, *he has it.*

A remark, which seems true, is that the vowel *a* which signifies possession, property, connected by the labial consonant *b* expressing what includes, or *v* which has reference to existence, with *e* designating existence, has formed the verb *to have*, *avoir* from *habere:* which seems to give to the verb *to have* the power of expressing existence, and to prove it is with reason that *to have* helps to conjugate *itself*, *to be and other verbs. (m)*

(m) I have drawn the significations of the letters *a*, *b*, *v*,

Consequently admitting three new auxiliary verbs, is to multiply them as well as the tenses not only without necessity, but even without ground.

I corroborate my observations by Condillac, Port-Royal, and the greatest number of the grammarians, who admit only two auxiliary verbs, and especially by a passage of Wailly, p. 195.

" We understand by Gallicisms a construction " peculiar to the French language, authorised by " good use, though it appears contrary to the common " rules of grammar : as, *il va venir*, *il vient de sortir*." &c.

Therefore it is more than useless to deviate from the simplicity of the common distribution of the verbs, tenses, &c. in order to multiply them with new and copious denominations, as a *present posterior*, *past anteriour periodical*, &c. the whole so distant from the plainness of many French grammars as Condillac, Port-Royal, Restaud, Wailly, &c. &c. ; and moreover from the simplicity of the English language,

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e from the primitive world, where it it only related that *a* associated to *e* by the labial *b* framed the verb *habere* to have,

which may be the basis of a general grammar as well as the French. *(n)*

Have they not made formerly good scholars with the grammars of Cobbet, Siret, and Chambeau, Perrin, Porny, Wanostrocht, and the vocabularies and exercises of these last, which have contributed to enrich the first volume of Nature Displayed, particularly the vocabularies of Porny, and the treasure of the French and English languages? Are they not employed daily, especially Porny, Perrin, and Wanostrocht, with success? Then they are not so despicable as Nature Displayed maintains. They are, except Chambeau, very simple, without emphasis, without metaphysicks, without curious and subtle inquiries; consequently the most suitable to teach and learn a particular language, for which we want only a particular grammar. When they wish to acquire metaphysical and

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(n) In respect to those new names of the tenses of the verbs, Condillac says, t. 5, p. 215, what is related by Nature Displayed, v. ii. p. 79; but she does not mention that Condillac says also on the same subject, p. 216: "They would be "metaphysical denominations, of which the idea would escape "the metaphysicians themselves; and yet grammar must be "within reach of every man capable of reflecting."

analytical knowledge, they have treatise more complete than that of Nature Displayed.

Analysis certainly is a very good method for learning; but the abuse of it causes us sometimes to fall into darkness. I ask if the following instances are very clear.

From Nature Displayed, v. ii. p. 223, after Sicard as it is said.

DONC.
De ce la vient.
De là vient.
D' ou vient
De unde venit quod.
De un venit q.
D ON C
. .. .
. .. .
. .. .
. ... .
. . . .
DONC.

From Sicard, v. i. p. 512.

I' irai vous voir pourvu que le tems le permette.

X tenu pour au comme vu.
Qu tenu pour ou comme vu.
Cela tenu pour ou comme vu.
Cela, cést à dire le tems le permette.

From Sicard, v. i. p. 194.

Je sais ce que vous dites.
Je sais cet X.
Je sais ce qu.
Et cet X est : vous dites.
Et ce qu est : vous dites.
est : vous dites.
e : vous dites.
Je sais ce que vous dites.

It may be true ; as for me I do not know clearly what you say : but I know positively there are in Sicard's grammar other examples of that clearness of analysis, which, as well as its useless and puzzling innovations, forty eight tenses, new and long denominations, (o) and five auxiliary verbs, does not alter, in many other respects, the merit of this work for

(o) Such as ; " Passé positif défini antérieur périodique ;" " Passé comparatif défini antérieur périodique," &c.

those who understand the French language, and still less the magnitude of the services of the author to humanity.

CONCLUSION.

IT has been demonstrated in the second part of this pamphlet, and proved by good authorities drawn from the best writers, and chiefly from those employed by Nature Displayed, as Du Marsais, Sicard, Condillac, Geblin :

1st. Her system is borrowed from modern philosophers, particularly from Condillac, with alterations, and the most part of her grammar from Sicard, with some changes, &c. *(p)*

(p) It must be confessed that Nature Displayed has indicated, in the preliminary discourse, the authors who have been useful to her ; but making use of passages and thoughts of some authors, how can these thoughts and passages be distinguished from the ideas of the writer, if they are not quoted ?

2dly. The errour of the basis of her analytick system on the formation of language.

3dly. Cries and interjections have not given the elements of speech; but have been formed with them.

4thly. Her pedigree of the parts of speech is grounded upon a false basis, and has many gaps.

5th and 6thly. Adjectives have not been extracted, at first, from substantives; but have been formed as nouns, &c.

7thly. The verb *to be* could never have been invented, even with the help of respiration.

8thly. What she says upon that verb is not new, and things of some concern have been omitted.

Consequently, Nature Displayed does not contain the plenitude of science; and she may grant some efficacy to the pretended old method of teaching languages; since her's does not possess it in an exclusive manner.

In respect to her syntax, every body may see, if it is more complete and advantageous, than the syntax of many other grammars, and especially the exercises of Perrin and Porny.

END.

SUPPLEMENT.

AS Nature Displayed is particularly extracted from Sicard's grammar, the short criticism made by Mr. Geoffroy, which relates to this grammar, will complete my observations on Nature Displayed. That criticism was inserted in the Journal des Débats under the date of the 21st of December, 1803, and has been in my possession ever since : I give it in French, because it would lose much of its delicacy and energy under my translation into English.

Séance de l'Athénée.

" Je me suis trompé lorsque j'ai dit que tous les cours étoient ouverts à l'athénée ; M. l'Abbé Sicard vient d'en ouvrir un nouveau, et j'apprends que quelque jour M. Mirbel en ouvrira encore qu'autre. Il n'y avoit pas une grande affluence d'auditeurs au discours d'ouverturede Mr. l'Abbé Sicard : est-ce la pluie, est-ce la *Grammaire générale* qui avoit effrayé les habitués de l'athénée ? une de ces deux raisons pourroit suffire ; toutes les deux y avoient contribué peut-être.

" La Grammaire générale est devenue fort à la mode, depuis qu'on néglige beaucoup les grammaires particulières.

Autrefois on se contentoit d'apprendre la grammaire française, la grammaire grécque, la grammaire latine ; mais depuis qu'on parle mal la première de ces langues, et qu'on n'entend plus les deux autres, on s'est fort adonné à la Grammaire générale : tel est le *perfectionnement* ou la *perfectibilité* qui s'est introduite dans cette partie.

" Mr. l'Abbé Sicard applaudit fort a cette heureuse révolution ; il rend grace à cet esprit philosophique qui, analysant, tout, approfondissant tout, perfectionnant tout, a débarrassé les grammaires des huit, des neuf, des dix parties du discours et de tous ces termes barbares de nominatif, de génitif, de datif, de gérondif, de participe, de supin, très-propres à rebuter les commençans, et sur-tout ce sexe aimable *dont la timidité ne s'affraie pas moins des mots que des choses.* On a trouvé cela fort plaisant, et on a beaucoup applaudi.

" Pour ménager donc la timidité du sexe, M. l'Abbé Sicard ôtera *les mots* et ne laissera que *les choses ;* il les dépouillera même de toutes les *claisons matérielles et corporelles*, et ne laissera voir que ce quélles ont *d'intellectuel*, etc. ; en un mot, dans son cours de grammaire générale, *il ne parlera point grammaire*, il ne parlera que *logique ;* que *pensée*, et cependant comme ces abstractions si subtiles pourroient effrayer les dames presqu' áutant que les *mots*, pour les remettre en pays de connoissance, il leur parlera un peu de la *parole*, *vêtement de la pensée*, et il taillera si bien l'habit, qu'on verra la chose habillée avec toutes ses *circonstances*, tous ses *accessoires*, toutes ses *manières d'être.*

" A l'aide de cette méthode, il fera voir qu'un morceau de Bossuet, de Racine, de Milton n'offre qu'un grand *tout*, le plus sublime effort de l'esprit humain, une *période !* Or, *la période est l'élément du discours, le discours est l'élément du livre, le livre est l'élément de la bibliothèque, de l'Encyclopédie*, et tout cela *se réduit à un élément, à un seul et unique élément.*— C'est une belle chose que la Grammaire générale !

" Veut-on savoir mieux encore ce que c'est que la période ? qu'on regarde un tableau de famille. Eh bien, c'est une période ! *Vous avez sûrement vu*, dit M. l'Abbé Sicard, *un tableau de famille, où un père est représenté donnant une leçon à ses enfans ; la mère participant à la leçon, ou là, dans un coin, faisant autre chose. Je puis prendre toutes ces figures, les isoler, en faire autant de portraits, en composer une galerie ; alors elles ne seront plus groupées, ce ne sera plus une scène, ce ne sera plus un drame, ce ne sera plus une période.*

" Il y a pourtant dans le monde d'aussi belles choses que la période : ce sont *les deux magies du verbe être.* Je voudrois bien pouvoir les faire connoître aux lecteurs ; mais quelle longue *période* il a fallu pour expliquer la première ! que de verbes entassés (quoiqu'il n'y ait pas de verbes dans le discours) pour définir la seconde ! et comme une longue baguette appliquée à un petit flambeau a peu réussi à me faire entendre les *magies*, malgré les propriétés de la baguette et ses intimes rapports avec la *magie !*

Je n'ai guère mieux entendu comment ces lignes, tracées par un élève célèbre, et certainement très-étonnant, de M.

l'Abbé Sicard, représentoient l'état d'une ame qui sort de sa *passiveté*, de sa *quiétude* pour contempler une table verte, et abstraire la qualité du vert de la substance de la table, ni ces autres lignes par lesquelles il a expliqué combien il y avoit de mots dans le discours : j'ai seulement compris qu'aulieu de *mots*, l'élève avoit mis *noms*, et qu'enfin le maître et le disciple sont parvenus à effacer *noms* et à rétablir *mots* à la grande satisfaction des spectateurs. Il m'a semblé enfin que toutes les subtilités des *péripatéticiens*, des *thomistes*, des *scotistes*, des *réaux*, des *nominaux*, que les *entités*, les *quiddités*, les *virtualités* n'avoient rien de plus inintelligible qu'un morceau de Grammaire générale.

" Je sais bien que Watcher traite de *bêtes* et de *méchans* ceux qui parlent contre la Grammaire générale ; mais Watcher est peu poli, et sa colère me semble respirer un peu de fanatisme grammatical. Ne pourroit-on pas ; avec plus de fondement, accuser messieurs les grammairiens d'être un peu *méchans*, lorsqu'ils nous donnent tant de peine pour les entendre ? Pour moi, je proteste que si je n'ai pas entendu M. l'Abbé Sicard, je ne l'ai pas fait exprès ; je n'ai assurément pas été *méchant* dans cette affaire. Je ne puis pas assurer aussi positivement que je ne mérite pas la seconde qualification, dont Watcher nous gratifie si libéralement. Je dirai seulement, pour atténuer la présomption qui s'élève contre moi, que c'est la première fois de ma vie que j'ai assisté à un discours d'une heure sans y entendre une phrase.

" J'ai d'ailleurs lu sur la figure de mes voisins qu'ils n'étoient pas plus heureux que moi, et je suis pursuadé que

SUPPLEMENT.

M. l'Abbè Sicard n'a jamais été moins entendu que depuis qu'il ne parle pas à des sourds ; aussi il ne s'en est pas fallu de beaucoup qu'il nous ait souhaité l'avantage de l'être. Ces esprits neufs, nous a-t-il dit, voient les objets beaucoup plus philosophiquement : ils n'ont point été gâtés par toutes les connoissances antérieures, qui souvent dénaturent en nous les idées naturelles et primitives ; et il nous l'a prouvé par l'objection que lui fit un de ses élèves, à qui il vouloit démontrer la supériorité de la langue française sur la langue anglaise, il établissoit cette supériorité sur l'avantage qu'a la langue française d'attribuer des genres et des nombres aux qualités des substances, aux adjectifs, à la couleur du *blanc*, par exemple. Eh quoi ! lui dit le sourd et muet, est-ce que le blanc a des sexes, est-ce qu'il est *une multitude ?* Le professeur avoue qu'il ne put pas répondre à cette objection.

" On ne peut, au reste, prononcer les mots de *sourd* et *muet*, sans se rappeler le zèle, la patience, les talens et les succès de M. l'Abbé Sicard. Ces idées rappellent en même-temps celle de la reconnoissance que lui doivent tous les amis de l'humanité ; il en est le bienfaiteur, et c'est le plus beau de tous les titres. Ah ! quand on a celui-là, a-t-on besoin, pour se concilier l'estime et le respect de ses concitoyens, d'y joindre celui de professeur à l' athénée, et sur-tout de professeur de grammaire générale ?"

PROOFS OF MY METAPHYSICAL ASSERTIONS IN THE SECOND PART OF THIS WORK, EXTRACTED :

1st. From Sicard's grammar, v. i. p. 2 ; " The object is the cause of the impression ; the impression is the occasion of the image which is present ; this image is a sensation."

2dly. From Condillac, t. 22. p. 85. "We experience sensations almost as a harpsicord renders sounds. The exterior organs of the human body are as the stops, the objects which strike them are as the fingers upon the keys, the internal organs are as the strings of the harpsicord, the sensations or ideas are as the sounds; and the memory takes place, when the ideas, which have been caused by the action of the objects upon the senses, are occasioned again by the motions of which the brain has contracted the habit."

T. 22. p. 79. "The action of the senses upon the brain renders the animal sensible."

T. 22. p. 81. "The brain is the first organ, a common center." &c. (Sensorium, p. 43. t. 1.)

T. 3. p. 84. "I have a sensation when a motion is made in one of my organs, and is transmitted to the brain."

T. 22. p. 25. "Sensations, considered as representing sensible objects, are called ideas; a figurative expression, which literally signifies images."

3dly. From the Zoonomia of Darwin, v. i. s. 2. p. 3. "The nervous system has its origin from the brain, and is distributed to every part of the body. Those nerves, which serve the senses, principally arise from that part of the brain, which is lodged in the head." P. 5. "The word sesorium expresses not only the medullary part of the brain, but also that living principle, which resides throughout the body."

Moreover they may see the treatise of M. de Buffon on the senses, v. 4; and the chapters 1 and 2, chiefly the p. 144 and 145, v. 2. of physiology, by Charles Louis Dumas, in 1800.

At last, the preface of the excellent grammar of Chambeau concurs to corroborate what has been evinced in the first part of this work, in opposition to the method of Nature Displayed.

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